

he wrote otherwise, his fellow-countrymen would ignore his work. It follows that a complete and unbiased history hardly exists. It may be a moral impossibility. Every student during his academic period ought to get up one bit of history thoroughly from the ultimate sources, in order to convince himself what history is not. Any one who ever lived through a crisis in the history of a university must have learned how impossible it is to establish in memory and record a correct literary narrative of what took place, the forces at work, the participation of individuals, etc. Monuments, festivals, mottoes, oratory, and poetry may enter largely into the mores. They never help history; they obscure it. They protect errors and sanctify prejudices.

The same is true of literary commonplaces which gain currency. It is commonly believed in the United States that at some time in the past Russia showed sympathy and extended aid to the United States when sympathy and aid were sorely needed. This is entirely untrue. No specification of the time and circumstances can be made which will stand examination. Nevertheless the popular belief cannot be corrected.

705. Overvaluation of Mstory. Never was history studied as it is now. Amongst scholars there is a disposition to overvalue it, and to develop out of it something which must be called "historyism." Jurisprudence has passed through the dominion of this tendency. Political economy is now lost in it. When has anybody ever been governed by "the teachings of, history" when he was philosophizing or legislating? The teachings of history can always be set aside, if they are a hindrance, by alleging that the times have changed and that new conditions

exist. This allegation may be true, and the possibility that it is true must always be taken into account. No two cases in history ever are alike.

706. Success and the favor of God. Sects and parties have claimed God's favor and power. They have boldly declared that they would accept success or failure as proof of his approval on their doctrines and programme. No one of them ever stood by the test. There were some in the crusades who argued that the Moslems must be right on account of their successes. The